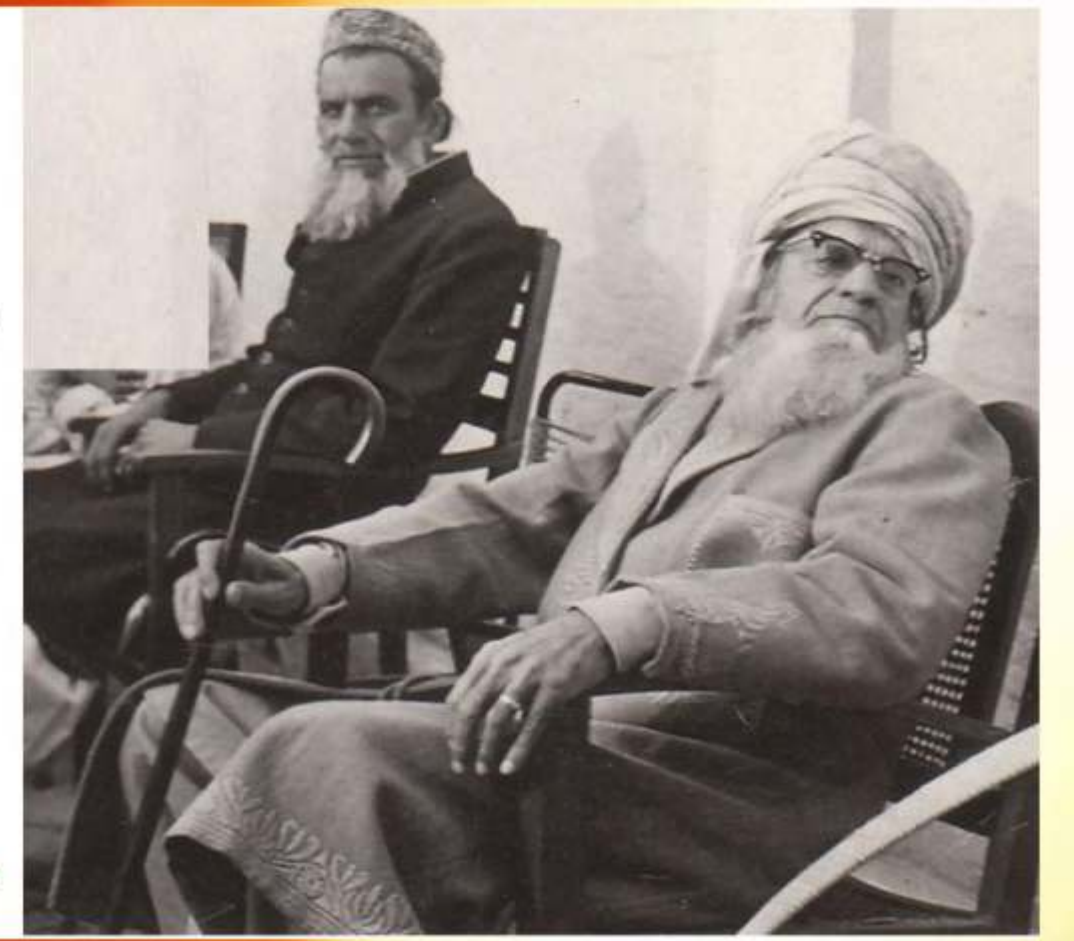
Mufti Muhammad Naeem Ludhianvi (ra) and Freedom Struggle of INDIA

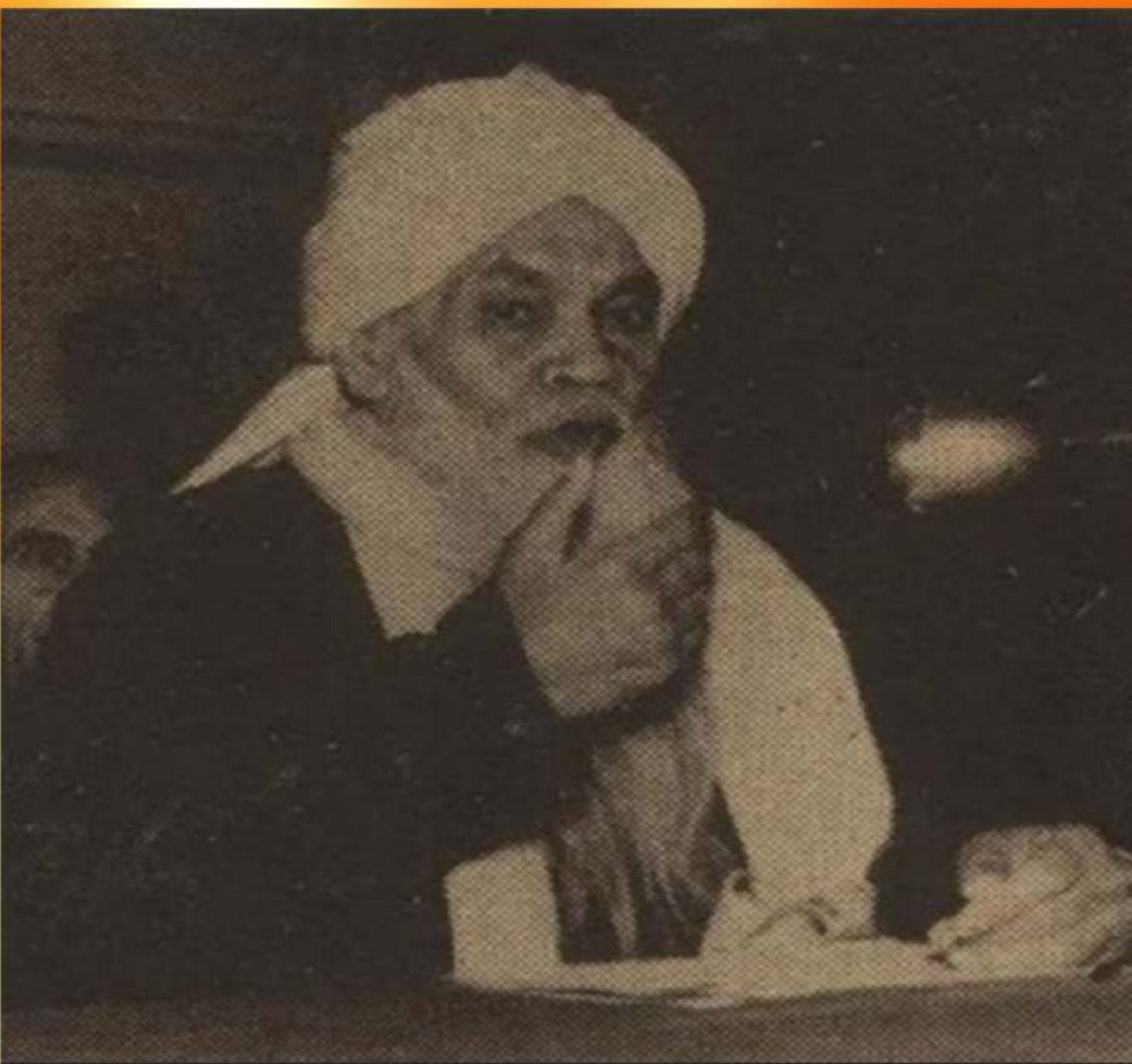
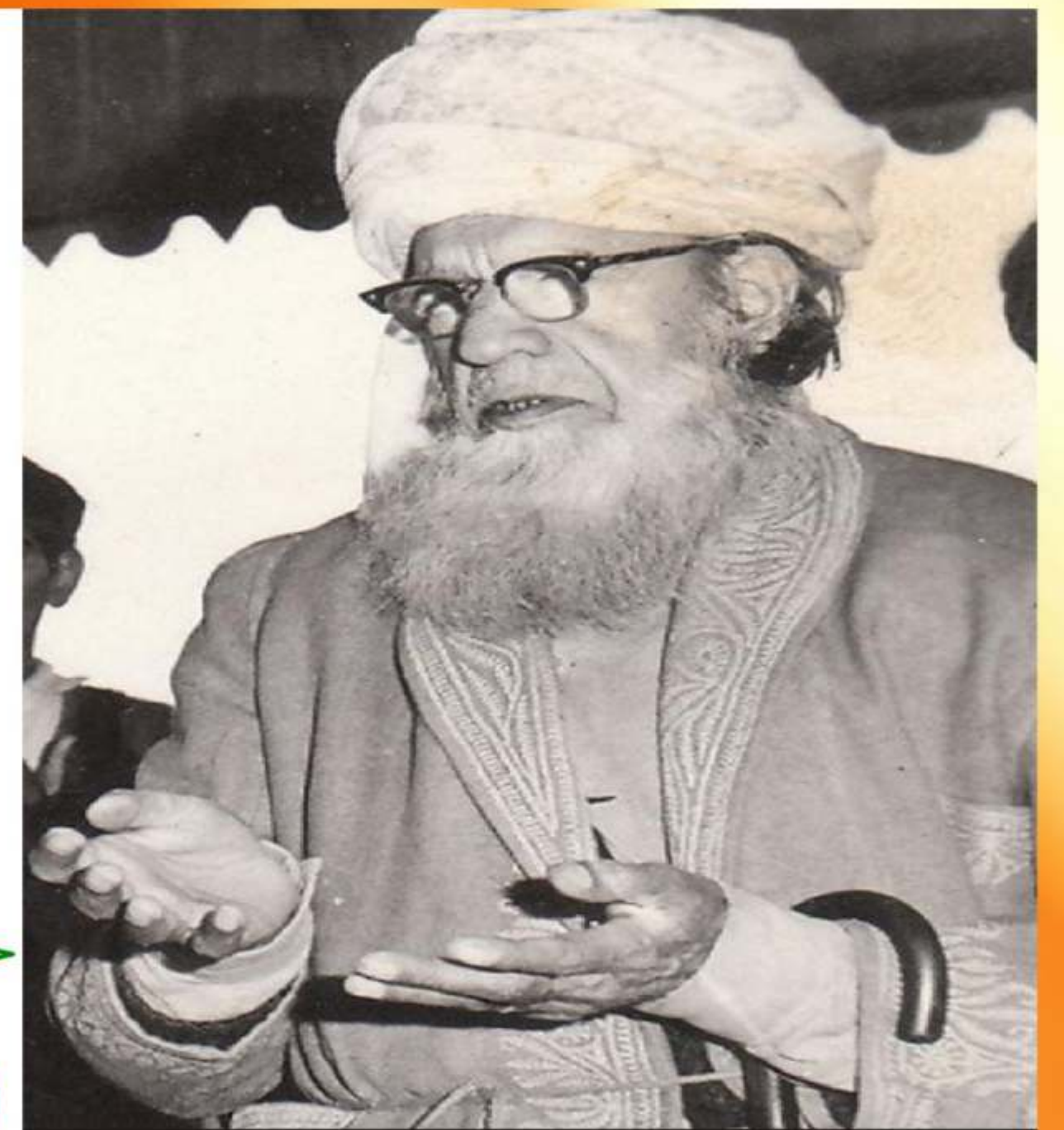
By: M. Mufti

(1875-1952)
Mufti Kifayatullah Dehlavi (ra)
President Jamiat Ulama e Hind

(1888 - 1971)
Mufti Muhammad Naeem Ludhianvi (ra)
Vice President Jamiat Ulama e Hind

Vice-President Jamiat Ulama e Hind

President Jamiat Ulama e Hind

Mufti Muhammad
Naeem Ludhianvi (r.a)
1888 - 1971

Sheikh ul Islam Maulana Syed
Hussain Ahmad Madani (r.a)
1879 - 1957

Maulana Ahmad
Ali Lahori (r.a)
President Jamiat
Ulama e Hind Punjab
(1887-1962)

شیخ التفسیر حضرت مولانا
احمد علی لاہوری رح
صدر جمعیت علمائے اسلام پاکستان
صدر جمعیت علمائے ہند پنجاب

Mufti Muhammad
Naeem Ludhianvi (r.a)
Vice-President
Jamiat Ulama e Hind
(1888-1971)

Evolution and Impact of 'Deobandi' Islam in the Punjab

Tahir Kamran•
Fellow of University of Cambridge

Apart from Lahore, Ludhiana and Jullundur were the two districts where Deobandi Islam found conducive environ. Ulema from Ludhiana, particularly Maulana Muhammad and Maulana Muhammad Abdullah[53] came to the spotlight when they took the lead in denouncing Mirza Ghulam Ahmed, the founder of *Qadiani* sect, as *Kafir*.[54] After graduating from Deoband, Maulana Muhammad Abdullah came to Ludhiana and started teaching at famous *Madrasa Azizia*. Later on, he shifted to *Madrasa Allah Walla* along with his son Mufti Naeem Ludhianvi (1890-1970), and remained engaged in

teaching *hadith*. However, Abdullah's lasting contribution was the establishment of *Madrasa Darul Ulum Naumania*. Habib ur Rehman Ludhianvi was the most renowned of all Deobandi *Ulma* from Ludhiana. He was Deoband graduate and favourite student of Habib ur Rehman Usmani and Anwar Shah Kashmiri. In 1919, he entered in politics and began addressing public meetings along with Shabbir Ahmed Usmani (1885-1949) when Khilafat Movement had just commenced. He remained very active in the politics through out his life. He also was one of the chief protagonists of Majlis-i-Ahrar. In the annals of Ahrar movement, he is remembered as *Rais ul Ahrar* (Leader of Ahrar). Astoundingly, Habib ur Rehman stayed back in Ludhiana instead of migrating to Pakistan. His sons still live in East Punjab and are engaged in *Tabligh* (preaching).

[56] Maulana Rashid Ahmed Ludhianvi (b.1922) rose to prominence as an *Alim* and jurist.

Ulama Freedom Struggle and Concept of Pakistan

Mohammed Anwer Hussain

Shah Abdul Aziz (1746-1824) the illustrious son of Shah Waliullah Dehlawi (1703-62) issued the famous *Fatwa* in 1803 declaring that India had ceased to be a Darul Islam. This *Fatwa* from religion-politico point of view was a landmark in the history of India in general and in that Muslim of India in particular. It amounted to a call to religious conscientious Muslims to mobilize them in the absence of a powerful Muslim rular, under whose popular leadership they would rise in defense of foreign power.

The tragic incidence Khwani bazar of Peshawar and the *Jamiat Ulama-e-Hind*

During the freedom struggle in 1930 there was a firing in the Kissa Khwani Bazar of Peshawar where thousands of brave Pathans were killed and thousands were severely tortured. The Congress appointed the Azad inquiry commision to inquire into the killings. The members of *Jamiat Ulama-e-Hind* Mufti Kifayatullah and Mufti Naeem were the members of the inquiry committee. The British Government. did not permit the members of the inquiry committee to go to Peshawar and conduct the inquiry. However, the inquiry was conducted from Rawalpindi. When the report of inquiry commision was published the British Government. was outraged and banned the report.

It is interesting to note that when the bloody massacre of Kissa Khawani Bazar took place all the Muslim leaders except *Jamiat Ulama-e-Hind* were siding with the British Government.

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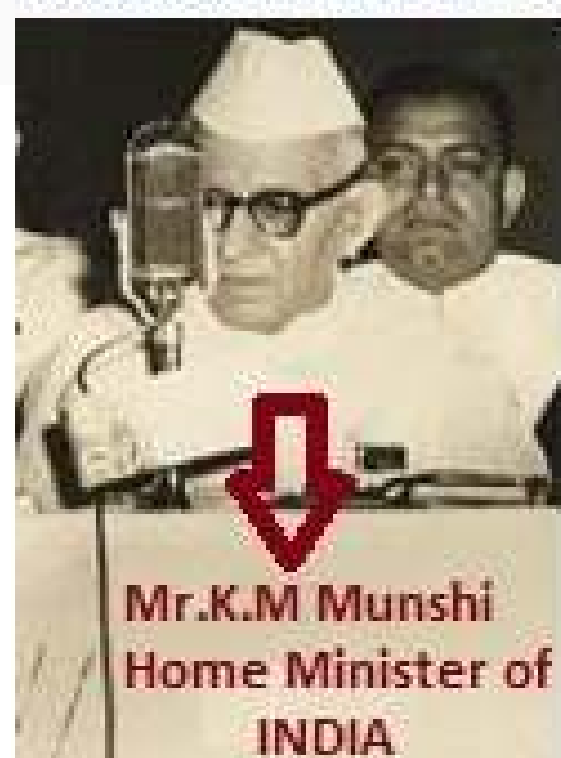
Civil disobedience movement and the role of *Jamiat Ulama-e-Hind*

K. M. Munshi

Munshi in his early sixties.

Born	30 December 1887 Broach, Bombay Presidency, British India
Died	8 February 1971 (aged 83) Bombay, India
Occupation	Freedom fighter, Politician, Lawyer, Writer
Known for	Founder of Bharatiya Vidya Bhavan (1938) Home Minister of Bombay State (1937-40) Agent-General of India in Hyderabad State (1948) Member of the Constituent Assembly of India Member of Parliament Minister for Agriculture & Food (1952-53) Governor of Uttar Pradesh (1952-57)
Political party	Swaraj Party, Indian National Congress, Swatantra Party, Jan

Mr.K.M.Munshi (Freedom fighter, Politician, Lawyer, Writer)

Founder of Bharatiya Vidya Bhavan (1938)

Home Minister of Bombay State (1937-40)

Member of the Constituent Assembly of India, Member of Parliament

Minister for Agriculture & Food (1952-53)

Governor of Uttar Pradesh (1952-57)

A Nationalist Muslim

AT Ludhiana I spent the day with Mufti Moulvi Mahomed Naeem, a learned Muslim divine, a member of the Working Committee of the Jamiat-Ul-Ulema-in-Hind.

He is a man past middle age, self-possessed, shrewd, with a keen sense of humour. Deep read and widely informed, he speaks Urdu—somewhat difficult for me to follow—with that musical cadence which long chanting of beautiful words gives to religious men. With a twinkle, humorous no doubt, but which measures your depth with uncanny insight, the Mufti Saheb is sure of himself, his views and his ideals.

It was a treat to have spent the day with him.

As President of the District Congress Committee, he started the first function of the day with flag salutation. In a neat little speech he referred to the greatness of the Congress, the leadership of Mahatma Gandhi and the needs of

86

91

And as I bade him goodbye on the station, God alone knows how ardently I wished that there were more Muslims of Mufti Saheb's type in this country.

For long I pondered over the race of men which had produced Hakim Ajmal Khan, Dr. Ansari, Maulana Abul Kalam Azad, Khan Abdul Gaffar Khan, Dr. Khan Saheb and Mufti Saheb, over the India of pre-British days when Hindus and Muslims combined to resist the British penetration into the country.

And, if this race of men could re-acquire their hold over the Muslim masses in India, what wonders India would not perform!

An article in his book by Mr.K.M.Munshi (Former Governor of Uttar Pradesh) about Mufti Muhammad Naeem Ludhianvi (r.a) Former Vice-President Jamiat Ulama e Hind

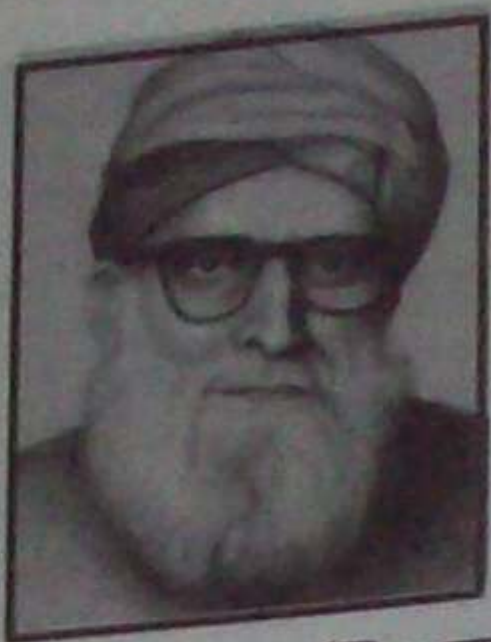
ముఫ్తి మొహమ్మద్ నయీమ్ లుధియాన్వి (1888-1971)

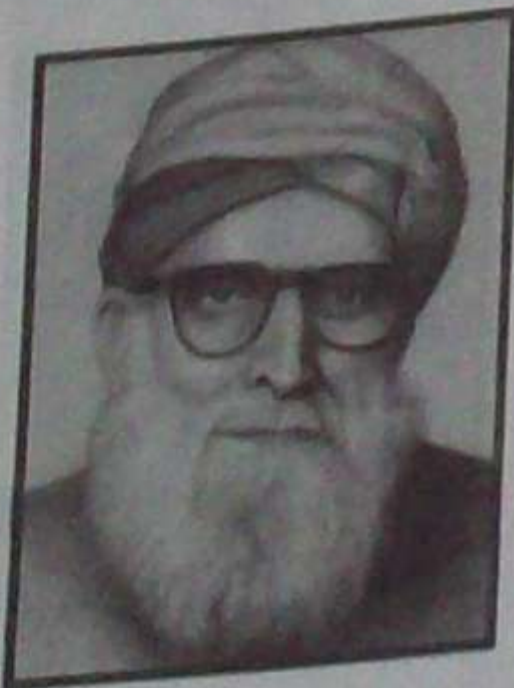
'ఆంగ్ల వలస పాలకులకు వ్యతిరేకంగా వంశ పారంపర్యంగా పోరాటాలు చేస్తున్న మేము జన్మతః స్వాతంత్ర్య సమర యోధుల' మని సగర్వంగా ప్రకటించిన ముఫ్తి మొహమ్మద్ నయీమ్ లుధియాన్వి పంజాబ్‌లోని లుధియానలో 1888లో జన్మించారు. ఆయన తాత మౌలానా అబ్దుల్ ఖాదిర్ లుధియాన్వి 1857 నాటి పోరాటయోధులు. ఆయన తండ్రి మౌలానా అబ్దుల్లా 1888లో ఆంగ్లేయులకు వ్యతిరేకంగా పోరాడటం ముస్లింల విధిగా పేర్కొంటూ చారిత్రాత్మక 'నుస్రత్-ఉల్-అబ్రార్' ఫత్వాను జారీచేసిన సాహసి. మొహమ్మద్ నయీమ్ లుధియాన్వి పద్నాలుగు ఏండ్ల వయస్సులో ఉన్నత ధార్మిక విద్యను అభ్యసించడానికి దేవ్‌బంద్‌లోని దారుల్ ఉలూంలో వెళ్ళారు. ప్రముఖ స్వాతంత్ర్య సమరయోధులు, దారుల్ ఉలూం ప్రధానాచార్యులు మౌలానా ముహమ్మద్ హసన్‌కు ఆయన ప్రియ శిష్యులయ్యారు. దారుల్ ఉలూంలో విద్యాగరిపిన తరువాత అజాంఘర్‌లోని కళాశాల ప్రధానాచార్యులుగా ఆరు సంవత్సరాలు పనిచేశారు. ఆంగ్లేయులతో సాయుధపోరాటానికి సిద్ధపడి ఆయన గురువు మౌలానా ముహమ్మద్ హసన్ రూపొందించిన ఫథకం అమలులో భాగస్వాములయ్యేందుకు ఆయన ముందుకు వచ్చారు. ఆ పథకంలో భాగంగా మౌలానా హసన్ ఆదేశాల మేరకు పెషావర్ వెడుతుండగా మార్గమధ్యంలో ఆంగ్ల పోలీసుల నిర్బంధానికి గురయ్యారు. ఆంగ్లేయుల చెరలో మూడు సంవత్సరాలు గడిపారు. జాతీయోద్యమంలో బృహత్తర పాత్ర నిర్వహించిన జమాత్-ఉలమా-యే-హింద్ ఉపాధ్యక్షులుగా, జమాయత్-ఉలమా-యే-హింద్ పంజాబ్ శాఖ అధ్యక్షులుగా ఆయన బాధ్యతలు నిర్వహించారు. జన్మతః తాను భారత జాతీయ కాంగ్రెస్ సభ్యుడనని ప్రకటించుకున్న ఆయన 29 ఏండ్ల పాటు వరుసగా లుధియాన జిల్లా కాంగ్రెస్ కమిటి అధ్యక్షునిగా బాధ్యతలు నిర్వహించారు. 1930లో పెషావర్‌లోని ఖిస్సాఖాని బజార్‌లో 'ఖుదా-యే-ఖిద్మత్‌గార్' కార్యకర్తల మీద ఆంగ్ల ప్రభుత్వ పోలీసులు సాగించిన దారుణ మారణకాండ మీద మౌలానా అజాద్‌తో కలసి విచారణ జరిపి ఆంగ్ల ప్రభుత్వ రక్కసి చేష్టలను బట్టబయలు చేస్తూ నివేదికను తయారు చేసి ప్రజలకు అందించారు. 1930లో అమ్రోహాలో జరిగిన జమాయత్-ఉలమా-యే-హింద్ సమావేశంలో 'సంపూర్ణ స్వరాజ్యం' తీర్మానాన్ని ముఫ్తి మొహమ్మద్ నయీమ్ స్వయంగా ప్రవేశ పెట్టారు. భారత జాతీయ కాంగ్రెస్ నాయకునిగా, జమాయత్-ఉలమా-యే-హింద్ నేతగా ఆంగ్ల ప్రభుత్వానికి వ్యతిరేకంగా ఉద్యమించిన కారణంగా మొత్తం మీద ఏడు సంవత్సరాల పాటు జైలు జీవితం గడిపారు. భారత విభజనను ఆయన వ్యతిరేకించారు. భారత విభజన సరిగినప్పటికి పాకిస్తాన్ 'ఇస్లామిక్ స్టేట్' కాజాలదని ఆయన ప్రకటించారు. నేను భారతీయుడ్ని, నేను ముస్లింను ఈ రెండింటిలో ఒకటి నా విశ్వాసానికి చిహ్నం కాగా మరొకటి నా ఉనికికి ప్రతిరూపం అని విస్పష్టంగా ప్రకటించిన ఆయన 1947 విభజన తరువాత పాకిస్తాన్ వెళ్ళారు. ప్రజలకు ఆధ్యాత్మిక మార్గదర్శకం చేస్తూ గడిపిన ముఫ్తి మొహమ్మద్ నయీమ్ లుధియాన్వి 1971లో కన్నుమూశారు. ◆

MUFTI MOHAMMAD NAEEM LUDHIYANVI (1888-1971)

Mufti Mohammad Naeem Ludhiyanvi, who very much proudly declared the "we are freedom fighters by birth because we have been fighting against the British since generations", was born in 1888 in Ludhiyana in Punjab state of India. Maulana Muhammad Abdullah Ludihanavi was his father and Moulana Abdul Khadir Ludhiyanvi was his grand father. Abdul Khadir was a freedom fighter in 1857. Naeem's father was the person who passed a fatwah called *'Nusrath-Ul-Abrar'* along with number of others Ulema. It meant that fighting against the British was the fundamental right of every Muslim. Mufti Mohammad Naeem went to Darul Uloom in Deoband for his religious education. There he became a follower and favourite student of freedom fighter Maulana Mohammad Hasan. He was greatly inspired by Hasan. After his education Naeem worked as a principal for six years and then he decided to fight against the British. He was arrested while he was going to peshawar in obidence to the intructions of his teacher. He was in the jail for three years. He played a major role in the national movement as a vice president of *Jamiath-Ulema-e-Hind* and president of its Panjab branch. He declared himself as an Indian by birth. He worked as a president of Ludhiyana district congress committee contineously for a period 29 years. In 1930, British police opend fire on activists of Khudha-e-Khidmathghar and killed many of them. He prepaaared a report on this brutal incident and submitted to the people along with Moulana Abul Kalam Azad. He introduced complete independence proposal in Jamiath-Ulema-e-Hind conference at Amroha in 1930. He spent seven years in jail for participating in national movement as a leader of Indian National Congress and *Jamiath-Ulema-e-Hind.* He opposed the division of India He said that Pakistan will never be an Islamic state and "I am an Indian, I am a Muslim. In these two, one is for my belief, and another is for my existence. These are the symbols of mine." He went to Pakistan after Independece in 1947. Mufti Mohammad Naeem Ludhiyanvi spent his remaining life giving spritual speeches to the people and died in 1971.◆

05/10/2014

మౌలానా హబీబురహ్మాన్ లుధియాన్వి (1892-1956)

'ప్రమాదంలో ఇస్లాం' నినాదం వెనుక గల రాజకీయాలను బహిర్గతం చేస్తూ ప్రజా చైతన్యానికి అంకితమైన మౌలానా హబీబురహ్మాన్ లుధియాన్వి 1892 జూలై 3న పంజాబ్ రాష్ట్రం లూధియానాలో జన్మించారు. మౌలానా అబ్దుల్ అజీజ్ కుమార్తె బీబి షఫాతున్నీసాను ఆయన వివాహమాడారు. ఆమె కూడా మౌలానాతోపాటు భారత జాతీయోద్యమంలో చురుగ్గా పాల్గొన్నారు. భారత జాతీయ కాంగ్రెస్ సభ్యత్వం స్వీకరించి ఖిలాఫత్ ఉద్యమంతో జాతీయోద్యమంలో ప్రవేశించారు. 1921 డిసెంబరు 1న ఆంగ్ల ప్రభుత్వానికి వ్యతిరేకంగా తిరగబడమని చేసిన ప్రసంగం పట్ల ఆగ్రహించిన ప్రభుత్వం ఆయనను తొలిసారిగా అరెస్టు చేసింది. ఆ తరువాత మొత్తం పద్నాలుగు సంవత్సరాలు పాటు మౌలానా హబీబురహ్మాన్ వివిధ జైళ్ళలో కారాగారవాస శిక్షలను అనుభవించారు, పలుమార్లు నిర్బంధాలకు గురయ్యారు. మౌలానా లుధియాన్వి బిడ్డలు, అన్నదమ్ములు కూడా ఆంగ్లేయ ప్రభుత్వానికి వ్యతిరేకంగా జాతీయోద్యమంలో పాల్గొని దుర్భర జైలు జీవితాన్ని చవిచూశారు. ఆయన భార్య షఫాతున్నిసా బీబి పోలీసుల దాడులను, దాష్టికాలను అనుభవిస్తూ కూడా భర్త ఆలోచనలు, ఆచరణకు ఆలంబనగా నిలిచారు. *JAMIAT-UL-ULAMA* సంస్థలలో ప్రముఖ పాత్ర వహించిన ఆయన మౌలానా అబుల్ కలాం ఆజాద్ సలహా మేరకు 1920లో *MAJLIS-E-AHRAR* (The Society of Freemen) ఏర్పర్చారు. ప్రముఖ విప్లవకారుడు భగత్ సింగ్ అసెంబ్లీలో బాంబులు విసిరాక, ఆంగ్ల ప్రభుత్వం దమనకాండకు భయపడి ఆయన కుటుంబానికి ఆశ్రయం కల్పించేందుకు ఎవ్వరూ ముందుకు రాని భయానక వాతావరణంలో భగత్ సింగ్ కుటుంబీకులకు నెల రోజులపాటు మౌలానా తన ఇంట ఆశ్రయం కల్పించారు. 1931లో మూడు వందల మంది ఆంగ్ల ప్రభుత్వ పోలీసు అధికారులు, పోలీసుల సమక్షంలో నిర్భయంగా లుధియానలోని *Shahi Jama Masjid* వద్ద భారత జాతీయ కాంగ్రెస్ పతాకావిష్కరణ గావించి మౌలానా హబీబురహ్మాన్ లుధియాన్వి అరెస్టయ్యారు. మతం ఆధారంగా ప్రజల విభజన లక్ష్యంగా చేసుకుని లుధియానా రైల్వే స్టేషన్‌లో 'హిందూ వాటర్' 'ముస్లిం వాటర్' అంటూ రెండు వేర్వేరుగా నీటి కుండలను ఆంగ్ల అధికారులు ఏర్పాటు చేశారు. ఆ దుశ్చర్యను తీవ్రగా నిరసిస్తూ వందలాది హిందూ- ముస్లిం-సిక్కు సోదరులను కలుపుకుని మౌలానా హబీబుర్రహ్మాన్ లుధియాన్వి స్వయంగా అధికారుల ఏర్పాటు చేసిన ఆ వేర్వేరు నీటి కుండలను పగులగొట్టి అరెస్టుకు గురయ్యారు. 1947 విభజన వలన ఏర్పడిన విద్వేష వాతావరణంలో స్వస్థలం లుధియానా వదలి ఢిల్లీలోని శరణార్థుల శిబిరంలో మౌలానా కుటుంబం గడపాల్సి రావడంతో మౌలానా దంపతులు విచలితులయ్యారు. లూధియాన విడిచి పాకిస్తాన్ వెళ్ళి పోవాల్సిందిగా సన్నిహితులు సలహా ఇచ్చినా అందుకు ఏమాత్రం అంగీకరించని మౌలానా దంపతులు పలు చేదు అనుభవాలను చవిచూచారు. చివరివరకు స్వేచ్ఛా-స్వాతంత్ర్యాల కోసం నిబద్ధతతో కృషిసల్పిన మౌలానా హబీబుర్రహ్మాన్ లుధియాన్వి 1956 సెప్టెంబర్ రెండున కన్నుమూశారు. ◆

MOULANA HABIB-UR-REHAMAN LUDHIANVI (1892-1956)

Moulana Habib-ur-Rehman Ludhianvi, who exposed the selfish motives hidden behind the 'Islam in Danger' slogan was born on 3 July, 1892 at Ludhiana in Punjab. He got married to Bibi Shafatunnisa, daughter of Moulana Abdul Aziz. He joined the Indian National Congress and entered into the Khilafat and Non Cooperation Movement. He was arrested for the first time on 1 December, 1921 for his inspiring speech appealing to the people to revolt against the British Government. Since then, he faced imprisonment several times and spent nearly 14 years in in different jails of the country. His kith and kin also suffered imprisonment, as they too participated in the Indian National Movement. His wife Shafatunnisa Bibi, who is also a freedom fighter, supported him inspite of the cruel repression unleashed by the British police on her family. Ludhianvi, who played a vital role in the Jamait-ul-Ulama-e-Hind, started *Majlis-e-Ahrar* (The Society of Freemen) in 1920 on the advice of Moulana Abul Kalam Azad. After Bhagat Singh hurled bombs in the central assembly, nobody came forward to give shelter to his family members fearing repression from British. Moulana Ludhianvi came forward to provide shelter to the family members of Bhagat Singh for about a month. He unfurled the Indian Flag in the presence of about three hundred British officials and police near Shahi Jama Masjid in 1931, for which act he was arrested. When the British officials arranged separate water pots for Hindus and Muslims at Ludhiana railway station, he got them broken with the help of Hindu, Muslim and Sikh activists for which he was jailed. When the Nation was divided in 1947, he left Ludhiana on the advice of his friends, because of the hostile environment and took shelter in refugee camps at Delhi. This caused serious mental trauma in the Ludhianvi couple. Though they were advised to leave for Pakistan, they rejected the advice and stayed back in their native place Ludhiana, and they faced bitter experiences. Moulana Habib-ur-Rehman Ludhianvi, who was committed to the cause of Freedom and Independence of the people till his last moment, passed away on 2 September, 1956.◆

EDITED BY
JAWAD SYED, EDWINA PIO,
TAHIR KAMRAN AND ABBAS ZAIDI

Deobandis and Politics

In the aftermath of the Sepoy Mutiny in 1857, the Deobandi ulema pragmatically acquiesced in the face of British colonialism and power. They focused instead on religious education and on training religious leaders to serve the Muslim community. When the Indian nationalist movement spread after the First World War, a large group of Deobandi scholars formed the political party the JUH in 1919. Later they supported the anti-colonial nationalist movement and opposed the creation of Pakistan. These scholars included Abdul Mohasim Sajjad, Hussain Ahmed Madani, Ahmed Saeed Dehlvi and Mufti Muhammad Naeem Ludhianvi.[19]

In essence, these Deobandi scholars agreed with Gandhi and the Indian National Congress in opposing British rule and in demanding independence. They advocated a notion of Indian nationalism in which Hindus and Muslims constituted a single nation united in the struggle against the British.[20] The Jamiat view is that Muslims and non-Muslims have entered a mutual contract in India since independence to establish a secular state. Thus Indian Deobandi teachers, religious leaders and politicians were actively committed to a secular, democratic polity. The leadership of the Deobandi activists was especially committed to preserving "minority cultural rights" in such matters as India's constitutional guarantee to each religious tradition to follow separate family law. Their primary focus was religious education.[21] This stance is, however, in contrast with the sectarian role played by the Darul Uloom Deoband during Sunni–Shia riots in Lucknow in 1930, and also in view of numerous anti-Barelvi, anti-Shia and anti-Ahmadi fatwas by top Deobandi clerics of that era.

At the time of independence, most Deobandis, including the JUH, opposed the Partition of India and saw the creation of Pakistan as a Western plot to weaken the newly created Indian state. Foremost among the politically active figures was Mawlana Husain Ahmad Madani, who engaged in a public exchange with Muhammad Iqbal over the priority of territorial rather than religious identity for statehood.[22] In this context of suspicion and discrimination, Muslim Indian leaders, including Deobandis, intensified their stance as committed participants in India's particular style of a secular, democratic state. Indeed, some have argued that given the strength of both explicit and "soft" Hindu nationalism, or "Hindutva", it is India's Muslims who are most ardently keeping alive the ideals of the country's founding "Nehruvian secularism", committed to the Constitution and to legal processes, as their best hope of flourishing as equal citizens.[23]

Partition in 1947 caused a few Deobandi scholars to migrate to Pakistan. Some of them supported Muhammad Ali Jinnah's Muslim League and his vision of a separate Muslim political entity. Led by Shabbir Ahmad Usmani (1887–1949), these scholars formed the JUI in 1945 in Calcutta. Other figures in the movement included Mufti Muhammad Shafi, Ihtishamul Ḥaqq Thanvi and Abdulḥamid Bada'uni (d. 1969). In contrast to the JUH's pro-secular stance in alliance with the Indian National Congress, the JUI actively campaigned for the implementation of Islamic sharia law in Pakistan. In both countries, a section of Deobandis pragamatically aligned with the ruling party—that is, with the Indian National Congress in India and with the Muslim League in Pakistan. Thus they adopted a pro-secular or pro-Islamist stance in response to the changing sociopolitical landscape. However, in both countries they continued to maintain close links with the Saudis.

LATEST UPDATES Jamiat Ulama-I-Hind http://www.jamiatulamaihind.org/history-founder/

HISTORY & FOUNDER

Jamiat Ulema-I-Hind is one of the leading Islamic organizations in India. It was founded in 1919 by Sheikh ul Hind Maulana Mehmood Hasan, Maulana Syed Hussain Ahmad Madani, Maulana Ahmed Saeed Dehlvi, Mufti Kifayatullah Dehlavi, Mufti Muhammad Naeem Ludhianvi, Maulana Ahmad Ali Lahori, Maulana Bashir Ahmad Bhatta, Maulana Syed Gul Badsha, Maulana Hifzur Rehman Seoharvi and Maulana Abdul Bari Firangi Mehli. Jamiat Ulema-e-Hind strongly opposed the creation of a separate Muslim state of Pakistan.

The Jamiat has an organizational network which is spread all over India. They also have an Urdu daily Al-Jamiyat. The Jamiat has propounded a theological basis for its nationalistic philosophy. Their thesis is that Muslims and non-Muslims have entered upon a mutual contract in India since independence, to establish a secular state. The Constitution of India represents this contract. This is known in Urdu as a mu'ahadah. Accordingly as the Muslim community's elected representatives supported and swore allegiance to this mu'ahadah so it is the duty of Indian Muslims is to keep loyalty to the Constitution. This mu'ahadah is similar to a previous similar contract signed between the Muslims and the Jews in Medina.

Currently the Jamiat-Ulema-e-Hind is split into two factions. In 2008 the interim President Maulana Arshad Madani took steps to constitute a new executive council to replace the old one. This triggered a reaction following which a faction led by Maulana Mahmood Madani, prominent in the old council, removed Maulana Arshad Madani as interim President by initiating a no-confidence motion against him. Maulana Arshad Madani's group claims that the no-confidence motion is itself null and void, as the executive council in question had already been dissolved and a new council constituted, while the other group claims that the constitution of the new council was without legal basis. Both sides claim that the sequence of events was such that favours their cause.

This organization has been described as conservative as it opposes birth control and sterilization.

REPORT of THE COURT OF INQUIRY constituted under PUNJAB ACT II OF 1954 to enquire into the PUNJAB DISTURBANCES OF 1953

Justice Munir Commission-Ahmadis 1954

MONTGOMERY

Montgomery is an important Ahrar centre because here (1) many Ahrar have settled. (2) several judicial cases against the Ahrar and sponsors of the anti-Ahmadiya movement originated and (3) the Ahrar run an institution, called Jami' Rashidia which was the main centre of their religio-political activities. The five leading Ahrar in this district were Mufti Zia-ul-Hasan, a nephew of the Ahrar leader Maulvi Habib-ur-Rahman of Ludhiana, who has settled in Montgomery, Maulvi Habib Ullah, Maulvi Lutfullah and Maulvi Abdullah who are brothers and founders of Jami' Rashidia at Montgomery, and Maulvi Bashir Ahmad Rizwani who has settled in Okara.

The story of the events that preceded or occurred during the disturbances here is to be found in an exhaustive written statement compiled by Mr. Haq Nawaz, Superintendent of Police, and is the same as elsewhere, namely, counter speeches by the

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Orders of the Provincial Government to arrest Maulvi Lutfullah and Habib Ullah were received on 27th February. The latter was already undergoing a sentence of imprisonment for contempt under an order of the High Court. The District authorities intended to make more arrests and obtained the Government's permission to arrest Mufti Zia-ul-Hasan and M. Abdullah I and M. Abdullah II. On 2nd March instructions were received from the A. D. I. G. that volunteers proceeding to Karachi were not to be arrested.

"11. Mufti Zia-ul-Hasan, a notorious Ahrar worker of Montgomery, who is a cousin of Habib-ur-Rahman of Ludhiana, filed a complaint in the A.D.M.'s Court on 30th March 1952 at Montgomery against Mirza Mahmud Ahmad, the head of the Ahmadiya sect, Roshan Din Tanvir, the editor of the daily 'Alfazl' and Masood Ahmad, the printer and publisher of the 'Alfazl', for having published in the 'Alfazl' of the 15th of July 1952, an article headed '*Khooni Mulla ke akhri din*,' under sections 302/115/505, P.P.C. The case is proceeding in Court. Six prosecution witnesses have been examined so far and the last hearing of the case came off on the 8th of October 1952.

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ULAMA e LUDHIANA and their CHARITY WORK

1. **Jamia Mosque Doo Manzali**
   [Maulana Abdul Qadir Ludhianvi (r.a)]
2. **Madrassa Arabia Allah Walla**
   [Maulana Muhammad & Maulana Abdullah Ludhianvi (r.a)]
3. **Reconstructed Madrassa Mahmoodia Allah Walla Ludhiana**
   [Mufti Muhammad Naeem Ludhianvi (r.a) Vice-President Jamiat Ulama e Hind]
4. **Madrassa Anwaria Ludhiana**
   [Maulana Habib ur Rehman Ludhianvi (r.a)]
5. **Darul uloom Naumania Gujranwala**
   [Maulana Abdullah bin Maulana Ismail Ludhianvi (r.a)]
6. **Madrassa Banat ul Islam Ludhiana**
   [Mufti Muhammad Naeem Ludhianvi (r.a) , Mohtarma Kalsoom Mufti (r.a)]
7. **Banat ul Islam High School Sahiwal**
   [Mufti Zia ul Hasan (r.a) , Mohtarma Kalsoom Mufti (r.a)]
8. **Mahmoodia High School Sahiwal**
   [Mufti Zia ul Hasan (r.a) Former President Anti TB Association of Pakistan]
9. **Nangle Ambia High School Sahiwal**
   [Mufti Zia ul Hasan (r.a) Former President Anti TB Association of Pakistan]
10. **Jamia tur Rasheed**
   [Mufti Rasheed Ahmad Ludhianvi (r.a)]
11. **Jamia Rasheedia Sahiwal**
   [Mufti Zia ul Hasan (r.a) Former President Anti TB Association of Pakistan]
12. **Islami Taleemi Idara Faisalabad**
   [Mufti Muhammad Naeem Ludhianvi (r.a) , Mufti Tayyeb Ludhianvi (r.a)]
13. **Jamia Zia ul Quran Sahiwal**
   [Mohtarma Kalsoom Mufti (r.a) , Mian Abdul Warris]
14. **Jamia Islamia Khatm e Nabuwat Raheem Yar Khan**
   [Maulana Rasheed Ahmad Ludhianvi]
15. **Jamia Mosque Al-Haqani Faisalabad**
   [Mufti Zia ul Hussain (r.a) , Hafiz Shahid Zia]
16. **Jamia Mosque Allah Walli Lahore**
   [Mashood Mufti]
17. **Jamia Shahi Mosque Ludhiana**
   [Maulana Habib ur Rehman Sani Ludhianvi , Maulana Usman Rehmani]
18. **Jamia Mosque Umul Madariss Ludhiana**
   [Attiq ur Rehman Ludhianvi]
19. **Reconstructed Jamia Mosque Doo Manzali Ludhiana**
   [Mufti Muhammad Naeem Ludhianvi (r.a) Vice-President Jamiat Ulama e Hind]
20. **Jamia Masjid Qadria Faisalabad**
   [Mufti Muhammad Naeem Ludhianvi (r.a)], Mian Abdul Warris]
21. **Masjid e Shuhadaa Sahiwal**
   [Mufti Zia ul Hasan (r.a) Former President Anti TB Association of Pakistan]

HISTORY OF THE FREEDOM MOVEMENT IN INDIA

VOLUME ONE

BY
TARA CHAND

FOREWORD BY
HUMAYUN KABIR

PUBLICATIONS DIVISION
MINISTRY OF INFORMATION AND BROADCASTING
GOVERNMENT OF INDIA

Mufti Muhammad Naeem Ludhianvi (ra) and Freedom Struggle of India:

Mufti Muhammad Naeem Ludihanavi (ra) was son of Maulana Muhammad Abdullah Ludihanavi (ra) and was grandson of Maulana Abdul Qadir Ludihanavi (r.a).

Mufti Muhammad Naeem was a student of Sheikh-ul-Hind Maulana Mehmud Al-Hasan at Darul uloom Deoband.

Mufti Naeem saheb was Vice-President of Jamiat e Ulmai Hind at the time when Sheikh ul Islam Maulana Syed Hussain Ahmad Madni (r.a) was President of JAMIAT ULAMA E HIND. He was also president of Jamiat Ualma e Hind Punjab. He remained President of District Congress Ludihana for 28 years. He remained very active in politics until independence in 1947.

Mufti Naeem sahib was mohtamum (principle) of madrassa mahmodia Allah Walla in Ludihana. Famous Alim Maulana Yousaf Ludihanavi (ra) and Maulana Manzoor Ahmad Naumani (ra) were student of Mufti Mohammad Naeem Ludihanavi (ra).

His father Maulana Abdullah Ludihanavi (ra) was the first Mufti in the world who gave the first fatwa against the kufar of Mirza Ghullam Ahmad Qadiani and declared Mirza Ghulam Ahmad Qadiani as Kafir (Non-Muslim).

His fatwa was famously known as the Fatawa e Qadria published by him and his brother Maulana Mohammad Ludihanavi (ra).

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The British Government did not permit the
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AT Ludhiana I spent the day with 'Mufti Moulvi Mohammed Naeem, a learned and a divine Muslim, a member of the Working Committee of the Jamiat-Ul-Ulema-i-Hind.

He is a man past middle age, self-possessed, shrewd, with a keen sense of humour deep read and widely informed, he speaks Urdu, somewhat difficult for me to follow with that musical cadence which long chanting of beautiful words given to religious men. With a twinkle, humorous no doubt, but which measures your depth with uncanny insight, the Mufti Saheb is sure of himself, his views and his ideals.

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alone knows how ardently I wished that there
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country.

For long I pondered over the race of men
which had produced Hakim Ajmal Khan, Dr.
Ansari, Maulana Abul Kalam Azad, Khan Abdul
Gaffar Khan, Dr. Khan Saheb and Mufti Naeem Saheb,
in the India of pre-British days when Hindus
and Muslims combined to resist the British penetration
into the country.

IV. New Phase of Freedom Movement

The Great Revolt of 1857 was ruthlessly suppressed and the unsuccessful participants were subjected to merciless repression and reprisals in the form of indiscriminate executions, imprisonments, confiscation of property and withholding of pensions, etc. The atrocities committed by the British in the name of restoration of order left behind a trail of smouldering bitterness.

"The members of the revolution, however, were not altogether extinguished; they lay smouldering and someone would arise here and there, to kindle them into a flame102". This was amply borne out by the persistent opposition to British rule carried on by the Ulama e Ludhiana"

"The active participation of the famous Maulvi family of Ludhiana in the Great Uprising of 1857 and the presence of some other prominent nationalist-minded Muslim families at Ludhiana as also the existence of the headquarters of the movement at Bhaini Sahib (near Ludhiana) produced far reaching effects upon the political and social life of Ludhiana district. Under the influence of these patriotic forces, the atmosphere in the district remained free from narrow communal feelings. Later on, Ludhiana became the chief

centre of the Ulama e Ludhiana and Ahrar Movement among the Muslims. Ulama e Ludhiana and the Ahrars agitated against the British imperialism in collaboration with the Congress. An active body of freedom fighters, the Ulama e Ludhiana propagated nationalistic ideas among the Muslims in the teeth of opposition from their co-religionists. It is, therefore, no wonder that the nationalist forces have all through remained ascendant, and right until the achievement of Independence, the district enjoyed almost complete communal harmony.

"**Bold Challenge to Sir Syed Ahmed Khan. – At the very birth of Indian National congress in 1885, Sir Syed Ahmed Khan raised his voice against it for its demand of a representative form of Government which meant rule of the majority. He urged the Muslims to boycott the Congress which he declared to be a body of Hindus whose interests, he said, were diametrically opposed to those of Muslims. To actively promote such views, he started the Aligarh movement."**

"This grave challenge to the nationalist forces was boldly met by Maulana Abdul Aziz, Maulana Muhammad and Maulana Abdullah of Ludhiana who openly supported the Congress. This brought forth fierce reaction from Syed Ahmed Khan who gave fatwa against Ulama e Ludhiana. The Maulana brothers of Ludhiana, Maulana Muhammad, Maulana Abdullah and Abdul Aziz were not slow in mounting a counter offensive against it. They issued, in 1888, a fatwa (Fatwa Nusra tul Abrar) refuting all the views and injunctions of Syed Ahmed Khan and strongly urged the Muslims to join the Congress. It was got signed by some 237 Ulemas (Muslim theologians) of Ludhiana, Jullundur, Kapurthala, Amritsar, Batala, Ferozepore, Kasur, Lahore, Multan, Gujrat, Pakpatan, Ambala, etc., in the Punjab, and several other places in India and even abroad. This fatwa (Fatwa Nusra tul Abrar) was published in a book form in the first week of December, 1888, and its copied were distributed at the

fourth session of the Indian National Congress held at Allahabad in the third week of December, 1888, through Khwaja Ahad Shah, a delegate from Ludhiana. It gave a blow to the progress of Sir Syed Ahmed Khan's movement in the Punjab and U.P. The Ludhiana Maulvis Ulama e Ludhiana, thus, rendered a great service to the nationalist school of thought among the Muslims of India.105

104. Khawaja Ahad shah was a disciple of Maulana Muhammad of Ludhiana. In 1888, he becomes a member of the Indian National Congress.

105. Aziz-ur-Rehman, Raees-ur-Ahrar Maulana Habib-ur-**Rehman Ludhianvi aur Hindostan ki jang-i-Azadi, pp. 17, 26-37, 40-** 41, 54, 60, 72.

Morley-Minto Reforms, 1909. – Under the Morely-Minto Reforms, Khawaja Ahah Shah of Ludhiana was elected to the Central Legislative Council in 1910 as a liberal Congressiste and remained its member for nine years till 1919. After the Jallianwala Bagh tragedy of April, 1919, his residence became an asylum for revolutionaries. The Maratha leader Mangla and Dr. Saif-ud-din Kitchlew took shelter there during the period of underground political activities.

106. Ibid. pp. 72-73.

Khawaja Ahad Shah was a very popular figure. He remained a member or the Ludhiana Municipal Committee for 26 years and died in 1923 at the age of 63.

- # Maulana Abdul Qadir Ludihanavi (r.a)

and his sons were :-

- **Maulana Saif ur Rehman Ludihanavi (r.a)**
- **Maulana Muhammad Ludihanavi (r.a)**
- **Maulana Abdullah Ludihanavi (r.a)**
- **Maulana Abdul Aziz Ludihanavi (r.a)**

In 1857, the leading family of Ulama of Ludhiana India threw in their lot with the revolutionaries. They marched to Delhi fighting their way through British Forces. Mollana Abdul Qadir Ludihanavi and his four sons showed indomitable **courage during the operations of siege.**

When Delhi fell, they retired to the jungles of Patiala and evaded all attempts to be arrested by the government. On the proclamation of general amnesty they decided to return to Ludhiana. Mollana Abdul Qadir Ludihanavi died on his way back.

His three sons resumed their ancestral **work of religious teachings and his one son Maulana Saif ur Rehman Ludihanavi migrated to Afghanistan.**

Maulana Abdul Qadir Ludihanavi and his son Mollana Saifur Rehman Ludihanavi gave the first fatwa of independence from British Government which later was signed by famous Ulama(Muslim Scholars) of India and Saudi Arabia.

Maulana Muhammad, Maulana Abdullah and Maulana Abdul Aziz Ludihanavi gave a Fatwa in the Jumma prayers for Muslims to participate in the struggle for the independence movement of India.

This Fatwa was later published. Itwas famously called as Fatwa Nusrat ul Abrar (1888).

Mr Mohammed Anwer Hussain (Chairperson, Department of History, and GC University), Lahore wrote in his paper:-

Ulama Freedom Struggle and Concept of Pakistan

(Sir Sayyed Ahmed Khan echoed his thought and fervently appealed to the Muslim community to join Indian patriotic association and show their allegiance to the British government. He vehemently appealed to the common Indian Muslim that participation of Muslims in the politics was harmful. He had persuaded few like-minded Ulama to issue Fatwa that participation of Muslims in the Indian National Congress was Haraam (illegal) and it was a supreme duty of Indian Muslim to join Indian Patriotic association. All these anti- Congress activities of Sir. Sayyed Ahmed Khan continued till 1888. Now Ulama of Deoband became active to counter Sir. Sayyed Ahmed Khan anti Congress posture. Maulana Rashid Ahmed Ganguhi, Sheikh ul Hind Maulana Mahmudul Hassan and other theologian of Deoband and Muslims from different parts of the country opposed Sir. Sayyed Ahmed Khan and issued fatwa against him. They had collectively issued fatwa supporting Muslims participation in the Indian National Congress and barring them from joining the Indian Patriotic Association.

“ Those Maulanas who were in the forefront to opposing sir sayed’s fatwa were Ulama-i-Ludhiana Maulana Mohammed sahib and

his two brothers Maulana Aziz Saheb and Maulana Abdullah saheb."

" They had collected fatwas against Sir sayyed from different parts of the country and compiled it in a comprehensive book v.i.z Nusratul Abrar.Maulana Mohammed Saheb in his fatwa justified it by his vehement argument that the participation of Muslims in the Indian National Congress was permissible and that they should keep away from Indian patriotic association, which was founded by an English officer. " **For a reference the fatwa given by Maulana Rashid Ahmed Gangohi can be cited in Nusratul Abrar page No. 19-20,26 and the Fatwa given by Maulana Mohammed ul Hassan sahib and the fatwa of Ulama of Deoband in page No. 23-24, Maulana Mohammed and the fatwa given by his two brothers can be cited on page No. 13-** 19. In fact Nusratul Abrar contain Fatwa given by one hundred **Indian Ulama in support of Muslim joining the Indian National congress and against Indian patriotic association. (Note Ref- Indian struggle for Independence p.70 Naqsh e Hayat, p 69,** 70, 71.Nusratul Abrar)

It is also interesting to note that the Indian National Congress during its initial phase of its formation was only confined to holding rallies and presenting memorandum to the British

government. On the other hand the Ulama of (Deoband) were engaged in preparing and planning and in envisaging strategy to launch a comprehensive offence against the British government.)

TAZKIRA-I-ULAMA-I-PUNJAB by Mr.Akhtar Rahi

53Maulana Muhammad and Maulana Muhammad Abdullah both **were brothers from Ballia walli, district Ludhiana. Abdullah earned considerable acclaim as a scholar. Sat at the feet of Muhammad Hassan Amritsari, Mehmud ul Hassan and Anwar Shah Kashmiri as student of hadith. Akhtar Rahi, Tazkira-i-ulma-i-Punjab, pp.346-47.**

Mr.Tahir Kamran in his papers

(Evolution and Impact of 'Deobandi' Islam in the Punjab)

(" Apart from Lahore, Ludhiana and Jullundur were the two districts where Deobandi Islam found conducive environ. Ulema from Ludhiana, particularly Maulana Muhammad and Maulana Muhammad Abdullah came in the spotlight when they took a lead in denouncing Mirza Ghulam Ahmed, the founder of Qadiani sect, as Kafir.")

After graduating from Deoband, Maulana Muhammad Abdullah came to Ludhiana and started teaching at famous Madrasa Azizia. Later on, he shifted to Madrasa Allah Walla

along with his son Mufti Mohammad Naeem Ludhianvi (1890- 1970), and remained engaged in teaching hadith.

**However, Maulana Abdullah's lasting contribution was the establishment of
Madrasa Darul Ulum Naumania).**

Mufti Mohammad Naeem Ludihanavi (r.a):

Mufti Muhammad Naeem Ludihanavi was a son of Maulana Muhammad Abdullah Ludihanavi and was grandson of Maulana Abdul Qadir Ludihanavi (r.a).

Mufti Muhammad Naeem was a student of Sheikh-ul-Hind Maulana Mehmud Al-Hasan at Darul uloom Deoband.

Mufti Naeem saheb was Vice-President of Jamiat e Ulma i Hind at the time when Sheikh ul Islam Maulana Syed Hussain Ahmad Madni (r.a) was President of JAMIAT ULAMA E HIND. He was also president of Jamiat Ulama e Hind Punjab. He remained President of District Congress Ludihana for 28 years. He remained very active in politics until independence in 1947.

Mufti Naeem sahib was mohtamum (principle) of madrassa mahmodia Allah Walla in Ludihana. Famous Alim Maulana Yousaf Ludihanavi RA and Maulana Manzoor Ahmad Naumani RA was student of Mufti Mohammad Naeem Ludihanavi.

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Maulana Habib ur Rehman Ludihanavi (r.a):

Famous Majlis e Ahrar President Raees ul Ahrar Maulana Habib ur Rehman Ludihanavi was son of Mollana Zakariya Ludihanavi RA and grandson of Mollana Muhammad Ludihanvi RA. He spent about 10 years in jail during the struggle of independence against British Government.

MrTahir Kamran in his papers

(Evolution and Impact of ‘Deobandi’ Islam in the Punjab) wrote:-

Mollana Habib ur Rehman Ludhianvi was the most renowned of all Deobandi Ulama from Ludhiana.

He was a Deoband graduate and favourite student of Maulana Habib ur Rehman Usmani RA and Maulana Anwar Shah Kashmiri RA.

In 1919, he entered politics and began addressing the public meetings along with Mollana Shabbir Ahmed Usmani (1885-1949) when Khilafat Movement had just commenced. He remained very active in politics throughout his life. He was also one of the chief protagonists of Majlis-i-Ahrar. He remained president of Majlis Ahrar e Islam e Hind for approx 10 years from 1930 to 1940.

In the annals of Ahrar movement, he is remembered as Rais ul Ahrar (Leader of Ahrar). Astoundingly, Habib ur Rehman stayed back in Ludhiana instead of migrating to Pakistan. His sons still live in East Punjab and are engaged in Tabligh (preaching).

MS SAMINA AWAN Professor Allama Iqbal University mentioned in her book Majlis-i-Ahrar:

Muslim Urban Politics in Colonial Punjab:
Majlis-i-Ahrar’s Early Activism
Samina Awan
Allama Iqbal Open University, Pakistan

Mollana Habib-ur-Rahman Ludhianavi, a leading Ahrari, undertook to
take salt and defy the law. The police resorted to a lathi-charge to disperse
the Congress rally he was addressing in Ludhiana, and injured several people.
Mollana Habib-ur-Rahman was put behind bars for one year because he declared:

"I consider the British Government a foreign government. I consider it my duty to expel the British and win freedom for our country. For this, whatever punishment we are given, shall be accepted gladly. So it is the duty of all Indians to boycott British goods and to make the running of the country impossible".
After his arrest, Maulana Abul Kalam Azad nominated Ch.Afzal Haq, a member of
the Congress Working Committee, as the de-facto leader of the

movement"

Raees ul Ahrar Maulana Habib-ur-Rahman aur Hindustan ki Jang-i-Azadi Delhi: Taleemi-Samaji Markaz, 179.
Kashmiri, Shorish. (ed.). (1944

Maulana Habib ur Rehman Ludihanavi (r.a) was a close ally of Allama Anwar Shah Kashmiri RA, Syed Ata Ullah Shah Bukhari RA, Mollana Abul Kalam Azad RA, Maulana Daood Ghanznavi RA, Chaudhary Afzal Haq RA, Mollana Ahmad Ali Lahori RA, Mollana Shabir Ahmad Usmani RA, Maulana Ahmad Saeed Dehlvi RA,Mufti Kifayatullah Dehlavi RA, Maulana Qari Tayyab RA, Maulana Zakariya Kandhalwi RA, Mollana Zafar Ali Khan RA, Master Taj u Din Ansari RA,Sheikh Hassam u Din RA, Mollana Husain Ahmad Madni

RA, Mollana Hifzur Rehman Seuharvi RA, Mollana Abul Hassan Ali Nadwi RA, Mollana Manzoor Ahmad Naumani RA, Mollana Sayeed Mohammad Mian, Janbaz Mirza RA, Mollana Ghullam Rasool Mehar, Mollana Abdul Majid Saliq, Subhash Chander Boss, Nawabzada Nasrullah Khan and Agha Shroish Kashmiri RA.

He was graduate of DarulUloom Deoband, Sheikh ul Haddiss Hazrat Sheikh Zakariyyah kandhalvi RA mentions him in his biography. He was the subject of the famous conversation on Tasawwuf as mentioned in his autobiography.

Maulana HabiburRahman grew close to Hazrat Maulana Abul Qadir Raipuri RA and Sheikh ul Haddis Maulana Zakariya RA. After the partition, in love of Hazrat Raipuri and Hazrat Sheikh Zakariyyah, Maulana HabiburRahman remained in Punjab with an aim of "keeping Islam alive" in India.

He became famous for helping poor muslims that remained in India and also Muslim women who were kidnapped by Sikhs during partition. He helped many women repatriate to Pakistan and he helped the helpless Muslims in many ways uplifting their moral spirits.

The Jamia madrassa mahmoodia Allah Walla in Ludhiana, which was a famous madrassa and a place where Hazrat Maulana Yusuf Ludhyanwi studiedfor a few years, was demolished after partition. Maulana Habibur Rahman worked to rebuild it.

Mr Mohammed Anwer Hussain mentioned in his book

(Ulama Freedom Struggle and Concept of Pakistan)

(At the time of the Second Civil Disobedience Movement in

1932 the Congress had formed a "War Council" to **recruit**
people for systematic struggle against the British Government.
The Jamiat Ulama-e-Hind had also set up a parallel organizational dictator viz, Idara Harabia (Centre for struggle).
The first "dictator" of Idara Harabia was Mufti Kifayatullah. He
led 100,000 men procession and courted arrest on 11 March,
1930. The second dictator of Idara Harabia, Maulana **Hussain**
Ahmed Madani was arrested on his way to Delhi from Deoband.
Thereafter numerous Jamiat leaders like Ahmed Sayyid Dehlavi, Mufti Muhammad Naeem Ludhianvi, Hifzur Rahaman Seoharvi, Sayeed Mohammad Mian, and Maulana Habibur Rahman Ludhianvi were arrested one after another for their anti-British activities.)
After Mollana Habib ur Rehman died, his sons Mufti Ahmad Rehmani (Mufti e Azam Punjab), Maulana Saeed ur Rehman Ludihanavi RA, Mollana Aziz ur Rehman Jamai RA and Mollana Khalil ur Rehman Ludihanavi RA continued his work and after they died the sons of Mufti Ahmad Rehmani RA are continuing the work in India. In fact they have managed to lay the foundation of the famous Darul Uloom that was demolished in Ludhiana at the time of partition.

His one grandson who is also named as Maulana Habibur Rahman Sani. He and His brother Mr Attiq ur Rehman Ludihanavi and his

son Mr Mohammad Usman Rehmani are very actively involved forthe welfare of the Muslims of India.

There is a famous story about Maulana Habibur Rahman RA senior that after partition a village of poor Hindus wanted to change their religion to release themselves of the caste system, so they invited a Sikh Guru, a Buddhist Monk and a Muslim Alim to preach to them. The Sikh Guru delivered a speech for a few hours, followed by the Monk and then finally Maulana Habibur Raman's turn came. He took a jug and went through the crowd giving people water and then came on the stage and offered the Guru and the Monk to drink water from the same glass. They refused (because they considered the Hindu low-castes as dirty (Achhoots). Maulana Habib ur Rehman RA then went to his chair and by saying bismillah he drank water from the same glass. The people saw the Guru and the Monk refusing and the Muslim Imam accepting and this touched them so much that they accepted Islam.

His biography named Raees ul Ahrar was written by his son Mollana Aziz ur Rehman Ludihanavi Jamai RA in Delhi.

Mufti Zia ul Hassan (r.a):

Mufti Zia ul Hasan was a legendary politician of Sahiwal. He migrated from Ludhiana-India to Sahiwal in 1947. He founded three schools - Nangle Anmbia High School, Mahmoodia High School, and Bana tul Islam High School in Sahiwal. Mufti Zia ul Hasan (r.a) was president of the Punjab TB association. He was also president of Muslim League Sahiwal as well as the member working committee of Pakistan Muslim League. He was qualified from Darul-Uloom Deoband and he was a student of Sheikh ul Islam Maulana Husain Ahmad Madni (r.a).

Mufti Zia-ul-Hassan was the son of Mufti Mohammed Naeem Ludihanavi RA and was grandson of Maulana Muhammad Abdullah

Ludihanavi RA.

Jamia Zia-ul-Quran Sahiwal was founded by Mufti Zia-ul-Hassan's sister mohtarma Kalsoom Mufti saheba (r.a) for sadqa e jaria of him.

Mufti Zia-ul-Hassan was the President/Founder of 32 Associations/Organisations.

The old name of the city of Sahiwal was Montgomery. It was changed to Sahiwal by Mufti Zia-ul-Hasan in 1966.

He was born 1918 in Ludhiana-India and Died in 1983 Sahiwal-Pakistan.
He remained very active in politics throughout his life.
He participated in all tehreeks (movements) against Qadiyanis.

Mr.M.Hamza MNA:

Mr.M. Hamza saheb is cousin of Mufti Zia ul Hasan (r.a).

Mr.Hamza was a MNA from Gojra and member of Pakistan Muslim League. He remained very active in politics throughout his life and became member of west Pakistan assembly in 1960, 1963-64 and he was member Pakistan national assembly in 1985, 1990, 1993 and 1997.

Mr.M.Hamza was Chairman Public Accounts Committee of Pakistan in 1993 and 1997.

Mr.Hamza is the most successful in parliamentary politics from the family of Ulama e Ludihana.
Mr.M.Hamza is currently Senator of Pakistan.

Age above 80 years, he is still very active in politics.